

THE

Forme and ma

ner of examination befor the ad-
mission to pe tabill of pe Lord, v-
sit be pe Ministerie of Edinburgh,
And geun to pe Maisteris of euerie
familie pat be pe ofe reiding pair-
of pai may be pe better instruc-
tit in pe groundis & princi-
pall heidis of Re-
ligion.



Printed at Edinburgh,
be Henrie Charteris.

Anno, M. D. LXXXI.
Cum Priuilegio Regali.

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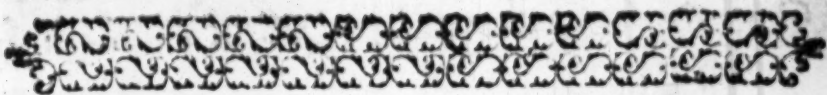
nd the

God

ingis

To ye Maisteris and houshalderis in Edin-
burgh grace and peice be multiplyit.

THe cair of the kirk, & ministerie hes bene
and is sic towardis zow (deir brether in ye
Lord) yat for zour caus ordour hes bene tane
to teiche the principall heidis of religioun in
four seuerall placis ilk fonday, for ye instructi-
on of all in general, & to teiche zour zouth in
ye scule in ye same heidis, as in a maist neces-
sar doctrine. And now besydes all yis, we of-
fer vnto zow yis schort treatise, contening in
effect ye groundis of ane christiane religion.
Ernistlie desyring zow in ye Name of Christ
Iesus to reid, or caus ye same be red diligent-
lie in zour houses, for ye instructiō of zour sel-
uis, zour childrē & seruandis, yat thay may be
ye mair abil to answer quhen yai fall be exa-
minat. In sa doing (deir brether) ze sal follow
ye guid exapill of Abrahā, quha is commēdit
of ye Lord, in yat he instructit his houshald.
Zour consciencis also heirby sal be ye better
dischargit, & ze sal heip vp blissingis in zour
houses, to zour comfort, & ye glorie of zour
God, quha mot increas zow in trew godlines,
& reul zour hartis euer in his trew feir. Amē.



QUESTIÖVN.

Q Eleuis thow thair is ane
God?

B

A N S W E R.

That surelie I beleue, and
paiof I was assurit from
my youtheid.

Qu. How knowis thow that it is swa?

An. Partlie be ye warkis of God, partlie
becaus I find ye knowlege heirof In-
graft into my hart, bot especiallie thae
the word of God, & spreit of God hes sa
teicht me.

Q. What ar ye warkis of God/ quhilk
thow esteemis to be maist cheif and prin-
cipall?

A. The wark of the creatioun / and the
wark of our redemptioun.

Q. What ar pai thingis quhilkis God
hes creatit?

A. The heuina and eirth / and all thingis
thairin.

A. ij.

Qu. Quhow mony kyndes of creaturis
ar thar?

A. Sum creaturis ar visibill/and sum in-
visibill sum corporall, & sum spirituall.

Qu. And to quhat end war thingis visi-
bill and invisibill creatit be God?

A. All thingis war creatit for ye glorie of
God/sum also for ye service of man.

Qu. Quhat thinkis thow of man/ quha
creatit him?

A. God eternall of his singular mercie &
gudnes/ quha creatit all the rest of the
creatures:

Qu. Quhairof hes God institute and
maid man?

A. Of ane bodie quhilk is eirthlie / and
of ane saull quhilk is ane heuynlie sub-
stance.

Qu. Quhat was ye stait of man and wo-
man quhen pai war maid be God at ye
beginning?

A. It was surelie ane happie and blissie
stait?

Qu. How sa?

A. Becaus man was maid be God in
per-

perfyte vprichtnes in bodie and saull.

Qu. Quhat callis pow that perfyte vprichtnes quhairin man was creatit?

A. The trew knowledge of God re Creator/faith,obedience,lufe to God and to thys nychtbour / and all that quhilk is called origimall richteousnes.

Qu. Quhairfor did God creat man and woman / and bestow sa greit graces vpon thame?

A. That thap micht serue him/ and glorifie perpetuallie the Creator.

Qu. Had thai fre will to serue him gif thai wald?

A. Yea verzaly in ye beginning.

¶ Of the fall.

Qu. Bot did thai continew in this happye and blissit stait?

A. Na surelie/bot pai fell thairfra be disobedience.

Qu. Quhat lost thai be that fall?

A. All that vprichtnes quhairin pai war creatit.

Qu. Quhat become now of that fre will

A. iij.

of man quhair of thow spak befor?

A. He lost him self, and it allwa.

Qu. What come in the place of that vprichenes?

A. The corruption of the haill nature of man, quhilk is callit syn originall, & pe wraich of God, quhilk is ane Just punishment of the samin.

Qu. What did follow vpon that Just wraich of God?

A. The deith baith of bodie, & allwa of the saull.

Qu. What estait is his quhair into man now hes cast him self?

A. It is maist vnhappie and miserabill.

¶ Of the restitution.

Q. What hes pe gudnes of God wrocht out of this miserabill fall of man?

A. He hes conuertit and turnit this to pe wonderfull glorie & prais of his awin Name.

Qu. How sae

A. He of his gudenes did find out pe way to deliuer vs from this miserie.

Q. What is the way that he hes fund for our deliuerance.

A. Thair

A. Thair is onlie ane way: pe misterie of the Incarnatioun of the Sone of God Iesus Christ, quha be his deith tred down the heid of the serpent, and deliuerit vs from that miserie.

Qu. Ar all deliuerit, or ane certane onlie.

A. Onlie pai quha embracis christ trewlp.

¶ The Office and dewtie of thame that are restorit.

Qu. To quhat end ar thai delpuerit?

A. To serue thair Redemer and thair delpuerer.

Q. Quhat is pe way to serue him richelp?

A. Then is God richelie seruit, quhen he is seruit according to his word.

Qu. Quhat callis thou pe word of God?

A. That quhilk the Prophetis & Apostillis hes writtin be pe Instinctioun of pe spirit of god, to wit, pe auld & new testamēt.

Q. Then God is pe Authoz of pat buke & pe writaris thairof ar the Prophetis & the Apostillis. A. It is euin sa.

Q. Ar not al thigis necessar for our saluation contenit in thai writingis & in thas buke? A. Yes verilie. A. iij.

Qu. May we then serve God byerwysse
then accordyng to his wyrtu word?

A. No surelie: bot he wilbe ia seruit as he
him selfe prescripys, and not as it appei
ris gude in our epis.

Qu. What is the maner of seruice that
pleasys him quhilk he hes prescript in
his word?

A. His trew seruice standis in four prin
cipal parris. The first is: we aucht to
put our trust and confidence in him.

Secundlie: we aucht to obey his coman
dementis. Thridlie: we shud be cruilt
in prayng vnto him, and in calling v
pon his Name. Fourthlie: we man
baith acknawlege in our hart, & con
fes in our mouth pat we ressaue all gude
thingis at his handis, prayng & than
king him alwapis for the same.

Qu. Quhilk is pe first part of the trew
seruice and worschipping of God?

A. To put our trust & cofidence in him.

Qu. And how put we our trust & confi
dence in him?

A. quhen.

An. Duhen that we knaw he is ane al-
michtie God, be quhais michtie powe
we ar preservit and defendit, and ane
all sufficient and perfectlie gude God,
from quhome we ressaue our sufficiencye
and all gude thingis / necessarie for our
saull and bodie.

Qu. Bot how can we be assurit that he
will schaw his michtie power to defend
vs / and mercifullie gif vnto vs sic thin-
gis as ar necessarie, and sufficient for vs:
seing we ar miserabill sinneris and un-
worthie to ressaue sic graces at his han-
dis.

A. We ar participant of thir his graces
for Christis sake / quha is pe ground and
fundation of our faith.

Qu. Duhat is faith than / quhilk thow
sapis is groundit vpon Christ?

A. faith is ane sure trust / & ane certane
knowlege of Goddis tender lufe and
mercie towardis vs, that he wilbe ane
potent God to defend vs / and ane gude
God to saue vs throuch Iesus Christ

A. v.

our Lord/according to his promis.

Qu. Rehers the confession of thy Faith,
quhilk commonlie is callit the Creid or
beleif of the Christianes.

I Beleue in God the Father Almichtie ma-
ker of Heuin and Eirth. And in I E S V S
CHRIST his onlie Sone our LORD.
Quha was consauit of the halie Gaist, borne
of the Virgin Marie. Sufferit vnder Ponce
Pilate. was crucifeit, deid and buryit, he dis-
cendit into hell. The thrid day he rais agai-
ne fra the deith. He ascendit into Heuin,
and sittis at the richt hand of God the Fa-
ther Almichtie. Fra that place sall he cum
to Iudge the quick and the deid.

I Beleue in the halie Gaist, the halie Catho-
like Kirk, the Communioun of Sanctis, the
forgiuenes of finnis, the resurrectioun of the
bodie, and the lyfe Euerlasting. So be it.

Qu. Quhat teichis this confession the to
beleif of God in him self.

A. That he is ane essence, substance, and
nature: and thairfor we say, we beleue
in God, to wit that he is ane God accor-
ding

ding to the Scriptures, and that in this
ane essence, & godheid thair be thre per-
sones: the Father, the Sone, and the ha-
lie Gaist.

Qu. Thow menis not then that thir thre
personis are thre goddis.

A. Na verelie.

Qu. How can that be, seing pat euerie ane
of thir thre personis is verelie God?

A. Becaus the essence and diuine nature
is infinit, maist simple, and can nocht be
deuidit: thairfor thir thre personis thair
ar nocht separat ane from ane vther, bot
thair ar distinct onlie.

Qu. This is ane greit mysterie, and how
can thow be assurit of it?

A. The word of God sa teichis me, and
thairfor albeit I can not apprehend be
my vnderstanding this greit mysterie,
I beleif it, becaus God hes spoken it.

Then sall I vnderstand mair fullie
quhen I sall se face to face, & knaw him
as he is.

Qu. Quhat properteis ar attributit vnto
God in the beleue,

A. In

A. In the beleue first I call him Father/
nirt I call him almightie or omnipo-
tent, thridlie I call him maker of heum
and erth.

Qu. Quhy callis thou him Father?

A. First in respect of Iesus Christ / quha
is his euerlasting wisdom and declarit
to the world that he is his sone : nirt in
respect of vs, vnto quhome he is becom
ane Father for Christis sake / quha is
his naturall sone.

Qu. Quhy callis thou him omnipotent?

A. Becaus he hes a power aboue al pow-
ers / according to the quhilk he reullis
all as lykis and pleisis him best.

Qu. Quhat dois thou vnderstand quhen
thou callis him creator of heum & erth?

A. That he hes maid the heum & erth,
and all creatures thairin content, and
that he conseruis / sustenis / and gover-
nis the creatures maid be him, without
quhome thap all in ane moment sould
perische.

Qu.

Qn. Quhat is contentit in the secund
part of the beleue?

A. The secund part of the beleue conte-
nis the Sone, quhair also schozt he is
contentit the history of our redemptioun.

Qu. Is not the Sone verie God?

A. Zes verilie.

Qu. Is he not also man?

A. He is also and thairfor consauit be
the halie gaist/ borne of ye Virgin Ma-
rie, in his manheid also he sufferit passi-
oun rais agane, sittis at ye richt hand
of the Father / and sall come agane to
Juge the world in Justice and Equi-
tie.

Q. Quhairfor behuifit him to be man?

A. That in our nature he might wrik ye
wark of our redemptioun.

Qu. And quhairfor behuifit him to be
God?

A. Becaus vtherwys he could not haue
triumphit aboue spn/ deith/ & hell/ and
to be schozt, he could not haue bene ane
meit Saluour vnto vs.

Qu.

Q. What is then pe cheif office of Iesus
Christ quha is verie God & verie man?

A. To saif the pepill from thair sinis,
and thairfor he wes callit Iesus.

Qu. Whatfor is he callit Christ?

A. Becaus he is anoyntit be the halp spi-
rit king, Priest, and Propheet.

Qu. What is his kingdome?

A. It is spirituall and consistis in rew-
ling of our saullis be his word & spirit to
lpseuerlasting.

Qu. What is his Priestheid?

A. That office quhairwith be his sacri-
fice and prayer he reconcylis God the
Father with vs.

Qu. What menis thow in calling him
ane Propheet?

A. That he is the onlie Doctor and rei-
thar of his kirk.

Qu. How callis thow Christ in the beleaf
Goddiss onlie sone, seing we also ar callit
in the Scripturis the sones of God?

A. Christ is his onlie sone be nature, and
we his sones be grace throuch Christ.

Qu.

Qu. How callis thow him our Lord?

A. All power in heuin and eirch is geuyn vnto him.

Q. Quhat sayis thow of his conception?

A. He wes consauit be the halie Gaist.

Qu. Quhy wes he consauit sa?

A. That he might be without syn.

Qu. Wes that necessar?

A. Yis: vtherwais he could not haif safit vs from syn.

Qu. Quhat sayis thow of his birth?

A. He wes bozne of Marie, abyding ane virgin.

Q. Quhy is it said he wes bozne of Marie.

A. That we may knaw he come of the Tribe of Iuda according to pe prophecies, quhair of Marie wes.

Qu. Take he then verie substance and manheid of hir?

A. Yis.

Qu. To quhat end and purpose?

A. That in our nature he might wirk pe work of our redemptioun.

Qu.

Qu. Quhairby cheifly wrought he that greit wark?

A. Be his deith and passioun.

Qu. Quhat maner of deith did he suffer?

A. The deith of the croce, quhilk was comptit accursit in the Law.

Qu. Quhy chusit he pis deith of the accursit croce.

A. To delpue us from the curs of God.

Qu. Did he suffer onlie in the bodie or in the saull also?

A. He did suffer baith in saull and bodie.

Qu. Quhat sufferit he in his saull?

A. The feirfull anger of God for our sinis, quhilk is his descending to pe hell.

Qu. Quhat sufferit he in his bodie?

A. Cruell painis in the bodie, and in end deith.

Qu. Quhat comfort haue we of baith thap sufferinges?

A. We ar freed from the Just wrauth of God and terroz of deith.

Qu. Quhat then is our deith to us?

A. Bot ane currie & port to everlasting life.

Qu.

Qⁿ. Quhow knawis thow that?

A. He hes rissin for vs to mak vs haif as-
surance that we throuch him sall get the
victorie ouer deith.

Qu. Quhat comfort haue we of his as-
censioun?

A. He ascendit to prepair placis for vs, &
take possessioun of the heuin in our na-
ture and name.

Qu. Quhat dois he now for vs efter his
ascensioun?

A. He makis intercessioun for vs.

Qu. Then is he the onlie intercessour and
Mediatour betwixt God and Man.

A. Yes onlie.

Qu. Quhat vnderstandis thow in thae
thou sayis, He sittis at the right hand of
the Father?

A. He hes all power in heuin and eirth
gratit vnto him, quhilk seruis gretum-
lie to our comfort.

Qu. Lukis thou for that he sal cum anis
agane?

A. He sall cum agane to Iuge the quik &
deid.

B. J.

Qu. Quhae sall the Iſchew of that Iuges-
ment be?

A. Then ſalbe randerit to the godlie ever-
leſting lyfe, and to the wickit everleſting
ſchame and confuſioun.

Qu. Quhat is contenit in the thrid pare
of the beleif?

A. The thrid part contenis our beleif in
the halie Gaift.

Q. Is not the halie Gaift alſo verie God?

A. Yes: and the thrid perſone of the god-
heid.

Q. Quhat is the office of the ſpreit or ha-
lie Gaift?

A. As God the Father be his ſone Jeſus
Chriſt hes redemit & ſauit vs, ſo be the
halie Gaift he makis vs participant of
this redemptioun and ſaluatioun.

Qu. And how dois God the Father mak
vs participant heirof be his ſpreit.

A. Be his ſpreit he haith formis, conſer-
wis & augmentis faith in vs, quhair-
by we apprehend the mercie of God in
Chriſt: Be ye ſame he applyis ye vertew
of the

of the blude of Iesus Christ, purging
our saullis & consciēce. Be this spreit ar
seillit vp in our hartis the prompsis of
grace: be it ar we mair and mair regene-
ratit and maid new creaturis, And fis
nallie, it makis vs luke vpon the presene
grace & glorie to cum: to haue peice and
quyetnes in our consciences, quhilkis v-
therwais outhir suld be in ane perpe-
tuall feir and dredour, or ellis wrappit
vp in horribill securitie to our destructi-
oun.

Qu. Let vs now cum to the fourt part of
our beleif.

A. The fourt part contenis the kirk of
God and the benefytis of God apper-
tening thairto.

Qu. Quhat callis thow the kirk?

A. That companie of the faithfull, vnto
quhome in Chz it appertenis euerlasting
lyfe.

Qu. Quhat properteis ar attributit to
this kirk.

A. It is callit halie and Catholik or vni-
uersall,

B. ij.

Qu. Quhy is it callit halie?

A. Becaus Christ purgis, and makis it participant of his sanctificatioun & halynes quha perfyctlie fulfillit the Law.

Qu. In quhat sence is it callit vniuersall?

A. Becaus it is not alway bound to ane place or tyme, bot it is alwayis, and is diffundit & scatterit vniuersallie throch out the world.

Qu. Quhat menis thow be the communion of Sanctis?

A. This signifis the vnitie of all the members in the kirk, making ane bodie. Sa that vnitie may be the thrid note attributit to the kirk.

Qu. Quhilk ar thai giftis and benefitis that God promises to his kirk as thou confessis in the beleue?

A. First remissioun and forgiveness of sinis: secundlie rysing agane of pe bodies: and thridlie everlesting & eternall lyfe.

Qu. Then thai that ar not of this kirk ar not participant of thir benefyts?

A. Na

A. Na surelie: bot be the contrair thai as
bpdē into thair sinnis, and albeit thair
bodies xplis, it is to schame and euerles-
ting deith and destructioun.

Qu. Thou hes now reherſit the Articlis
of the Faith, and answerit to þe mening
of the heidis thair of. Is it aneuch to be-
leue all thir thingis to be trew, or is pair
farde; cranit of all Christianis.

A. Faith is of that nature that it apply-
is all thir thingis to the speciall comfort
of thame in quhome it is.

Qu. Then thow menis that Faith is
ane assurit knowlege of the fauour and
gude will of God towardis vs throuch
Christ, quhair of euerilkane of vs is as-
surit in conscience be Goddis promises
and be his Spreit.

A. I mene euin sa.

Qu. Quhat profite cummis vnto vs be
this Faith?

A. Be Faith we ar maid ane with Christ
our heid, & we ar Justisfit also be Faith
befoir God.

B. iij.

Q. Quhairinto stādīs our Justification?

A. In remission of our sinnis and Imputation of Christis Justice.

Q. Can faith be without gude warkis?

A. Gude warkis ar the fruitis and effectis of faith.

Q. Can then our meritīs & gude warkis Justifie vs?

A. Na surclie, seing we man be Justified or that ony wark quhilk we do be gude and acceptabill in Goddis sight.

¶ The 2. part of the Catechisme.

Qu. Quhat is the secund part of the trew service of God?

A. We aucht to gif dew obediēce vnto him.

Qu. How knawis thou quhen thou gis vnto him his dew obediēce, or quhen thou disobeyis him?

A. I knaw that be his Law.

Qu. Quhat thing dois the Law of God teiche the?

A. My dewtie towardis God and my Nichebour.

Qu. How mony preceptis teichis the thy dewtie

Dewtie towar dis God?

A. The first four contenit in the first **Tabill.**

Qu. How mony teichis the thy dewtie towar dis thy **Nichtbour?**

A. The vther sex contenit in the second **Tabill.**

Qu. Rehers the commandementis.

A. Harken and tak heid O Israel : I am the Lord thy God that hes brocht the furth of the land of Egypt and out of the hous of bondage. Thow fall haue nane vther God-
dis bot me.

2. Thow fall not mak to thy self ony grauin Image nor the likenes of ony thing yat is in heuin abone, not in the eirth beneth, nor in the water vnder the eirth, thow fall not bow down to thame nor worship thame. For I the Lord thy God, am a Ielous God, and visitis the sinnis of the Fatheris vpon ye Children vnto the thrid and fourt generatioun of thame that hait me, and schawis mercie vnto thousandis of thame that lufe me and keip my commandementis.

B. iiij.

3. Thow sal not tak the Name of the Lord thy God in vaine, for the Lord wil not hald him guiltles that takis his Name in vaine.
4. Remember that thow keip halie the Sabbath day, sex dayis fall thow laubour, and do all that thow hes to do, bot the seuint day is the Sabbath of the Lord thy God. In it thow fall do na maner of wark, thow and thy sone and thy douchter thy manservand, and thy mayd servand, thy cattel and the stranger that is within thy zettis. For in sex dayis the Lord maid heuin and eirth. the sey and all that in thame is, and restit the seuint day. Quhairfor the Lord blisheit the seuint day and hallowit it.
5. Honour thy Father and thy Mother, that thy dayis may be lang in the land, quhair ye Lord thy God hes gevin the.
6. Thow fall do na Murther.
7. Thow fall not commit Adulterie.
8. Thow fall not steill.
9. Thow fall not beir fals witnes aganis thy Nichtbour.

10. Thow

10. Thow sall not couet thy Nichtbouris
hous, thow sall not couet thy Nichtbouris
wife, nor his seruand, nor his mayd, nor his
Ox, nor his Ass, nor ony thing that is his.

Qu. Quhilk is the first commandement?

A. Thow sall haif na vther Goddis be-
foir my face.

Q. Quhat is this to haue vther goddis?

A. It is in ye place of the onlie trew God,
to set our harris vpon ony thing quhat
euer it be.

Qu. Quhat is it then that the Lord com-
mandit vs in this wordis?

A. That we acknowledge our onlie trew
God, and gif vnto him his awin honoz.

Qu. And quhat is forbiddin in the same
wordis?

A. We ar forbiddin to set our harris vpon
ony vther thing, or to transfer ony part
of his honoz from him to vtheris.

Qu. Quhat vnderstandis he in that he
sapis, in my sight?

A. That we can not sa mekill as anis
think in our hart to settill our selfis

B. v.

upon ane vther, or transfer his honour
from him, but God knowis it, and is
witness of it, for the least thocht of our
hart is alwayis present befor his face.

Qu. Rehers the secund commandement?

A. Thou sal not mak to thy self ony gra-
uin Imagis. &c.

Qu. What is the mening of this com-
mandement?

Qu. That we mak na Imagis, that we
bow not our kne befor thame, & that we
goue na kynd of reuerence vnto thame.

Qu. Is thair na mair forbiddin in this
commandement?

A. Yes, for be this commandement we
ar forbiddin to corrupt the service of god
not onlie be making & geuing of reueren-
ce to Imagis, but also be ony vther Ima-
ginationis and inuentionis of our awin
hart.

Qu. How may we be sure that we corrupt
not the service of God?

A. Gif we sal follow onlie ye word of god.

Qu. Rehers the thrid commandement?

A. Thou

Qu. Thow sal not tak the Name of the
Lord thy God in vaine. &c.

Qu. What is it to tak the Name of God
in vaine?

A. To abuse it outhir be periurie or manes
sweiring, outhir be rasche & vnaduisis
sweiring, outhir be anis naming it vn-
reuerentlie.

Qu. What then is forbiddin in this pre-
cept?

A. All manesweiring, rasche & vnaduisis
sweiring, and all vnreuerent naming of
Goddis blissit Name.

Q. What on the vther is heir comandir?

A. All kpnnd of reuerence to his Name.

Qu. What thinkis thow then of thame
that blasphemis God, and of Witches
and sozceraris quhilkis abusis his Na-
me in coniurationis & thair Deuilische
artis.

An. I think that thap quha vlis the
Name of God onlie of ane euill custume
without dew reuerence, thap do greit
dishonour and iniurie to God.

And

And mekill mair pai ar gyltie and dois
greitter dishonour and iniurie to God
quha abusis his Name in banningis, in
cursingis, in forespekingis in the Name
of God, in Inchantmentis, or in ony v-
ther maner of superstitioun.

Qu. May we vse the Name of God ony
wayis lauchfullie in swering?

A. Yea: quhen ane aith is takin outhet
to affirme the treuth befoir ane Iuge, or
for ony vther mater of greit Importan-
ce, quhairby outhet Goddis honor or
mutuall agreement & cheritie amangis
men is mantenic.

Qu. Let vs cum to the fourt commande-
ment, quhilk is ye last of the first tabul.

A. Remember that thow keip halie the
Sabboth day. &c.

Qu. Quhat vnderstandis thow be the
Sabboth day?

A. The Sabboth day is the day of rest,
quhilk is appointit onlie for the wor-
schipping of God.

Qu. Thinkis thow that thair is greitter
halines

halines in that day then in ony vther.

A. No surelie for the halines is not in the day bot the halie and godlie exercepse vntil that day.

Q. What is pat godlie exercepse, quhilk Christianis aucht til vse then?

A. To incall vpon Goddis Name seruēt-
lie, to reid and heir the word of God dili-
gentlie, to meditat vpon the warkis of
God and gudenes of God thankfullie,
And to be schozt, to be occupie haillie &
ernistlie in all kynd of godlines.

Qu. Bot aucht we to cast away this caie
on the vther dayis?

A. Not sa, bot this day cheiflie and fullie
suld be consecrat to sic godlie exercepse.

Qu. Now let vs cum to the secund tabill,
quhat is the first commandement thair-
of, quhilk is the fift commandement in
number?

A. Honor thy Father and thy Mother,
that thy dayis may be lang. &c.

Qu. What vnderstandis thow be this
commandement?

A. that

A. That we honour all thame pat ar placit abone vs quhasauev thai be, **Parentis, Magistratis, Preicheris, Husbandis or Maisteris.**

Qu. Quhat kynd of honor aucht we vnto thame.

A. Loue, feir and reuerence, help, and obedience.

Qu. Quhat gif thai command ony thing a iainst God and his word.

A. Then we aucht to obey God and not thane.

Qu. Kehers pe sert cōmandement, quhilk is t'ie secund in the secund Tabill.

A. Thou sall not sla.

Qu. Do we sufficientlie keip this Law, gif we keip our hādis clein frō slauchter.

A. N, for myne hatred, and euerie desyre to hurt our nychebour, is manslaughter befor God.

Qu. Quhat is commandit heir?

A. Loue and Amitie.

Q. Schaw me quhat is the seuint cōmandement.

A. Thou sall not commit

Adulterie.

Qu,

Qu. What is forbidin heir?

A. All Incest, Adulteris, Fornicationis,
All fylthie & wandring lustis, all vn-
chastnes of speiche, all vnclene wanto-
nes in countenance & gestis, and all out-
ward schaw of vnchastitie quharsover
it be, and be the contrair all kpnnd of ho-
nestie in all thir thingis is commandit.

Qu. Rehers the aucht commandement.

A. Thou sall not steill.

Q. What kpnnd of thift is heir forbidin?

A. Not onlie all thiftis punischit be law
bot als wa all fraud and desait, and all
wrang quhilk is vsit to be done to our
Nychtbour in his geir.

Qu. What is commandit heir?

A. Equitie, Justice, plaine and trew dea-
ling with all men, & ane desyre and tra-
uelling, pat euerie man cum to his awin
and keip priceable the thing pat iustlie
he dois posses.

Q. Let vs speik of the ix. comandement?

A. Thou sall beir na fals witnes against
thp Nychtbour.

Qu.

Qu. What is forbidden in this command?

A. All kynd of leing, slandering, backbiting all thir thingis ar comprehendit vnder fals witness bering, & the heiring of sik thingis allwa.

Q. And what thing is heir commandit?

A. All vpright speaking and heiring of thingis concerning our Neighbour.

Qu. What is the last commandement?

A. Thou shalt not covet thy Neighbouris hous. &c.

Qu. What thingis ar heir condemnit?

A. All wickit desyris, and euill lichte motions of the mynd.

Qu. Seeing that God hes forbidden the corrupt affectionis of the mynd be the preceptis aboue specifyd whatfoir serueth this commandement quilk thou makis the tent in number?

A. In the former commandementis ar forbidden the corrupt affectionis of the mynd. whatunto we begin to consent. Bot heir ar forbidden all lichte euill motions, quilk ar syn in Goddis sight,
albeit

albeit we neuer consent vnto t^hame: zea
albeit we stryue against the same.

Qu. Sen thow hes declarit the mening
of the law, now I speir: Is thair ony vat
may fulfill and keip it perspytelie in this
cirth?

A. Nane at all, except Iesus Christ.

Q. Thinkis thou then that ony man can
be Justifyt be the law?

A. Gif man micht keip the law, be it he
suld leif and be Justifyt. Thairfor
seing nane keipis it, be the law na mor:
call man is Justifyt.

Qu. Quhairfor then is the law geuin?

A. To be ane rewll to leid our lps be, to
let vs se our sinnis, & to leid vs to Christ.

¶ The thrid part of the Catechisme.

Qu. Quhat is the thrid part of the trew
honorring of God?

A. Prayer and incalling vpon the Name
of God.

Qu. To quhome aucht our praperis be
maid. A. Vnto God Eternall onlie.

Qu. Quhyswa?

C. j.

A. Becaus this is ane part of his honour,
& in his handis onlie is our saluatioun:
he also onlie is alwayis present, a bill for
to heir, and of omnipotent power to grāc
vs our desyre.

Qu. May we not then pray to sanctis de-
partit or Angellis. **A.** We may not,
for then we spulze God of his dew ho-
nor, and makis goddis of thame.

Qu. In quhais name aucht we to pray?

A. In the name of Iesus Christ, quha is
onlie Mediatour.

Qu. Is it aneuch to pray with our tounge
and voce onlie? **A.** Na, bot we may
pray with our haill hart and mynd.

Qu. Quhat thinkis thou of prayer in ane
strange langage? **A.** That is ane moka-
rie of God, & ane abuse of the tounge.

Qu. Quhen is the prayer of Man seruene
and zelous? **A.** Quhen ye spirit of God
steiris vs vp thairto.

Qu. Quhat in cais we be slaw, & findis
not Goddis spirit steiring vs vp to pray
as we suld?

A. then

An. Then we aucht to craif the help of
God, in steiring vp our myndis vnto
prayer.

Qu. What may we ask of God in our
prayer?

An. All thingis that ar lesun, seruing to
Goddis glozie and our awin weill, and
our Nychtbouris.

Q. What reuill and forms of prayer hes
thow?

A. That quhilk the Lord Iesus Christ
hes leirnit me.

Qu. Rehers then the Lordis prayer.

A. **O** V R Father quhilk art in Heuin.
Hallowit be thy Name. Thy kingd
dome cum. Thy will be done in Eirth as
it is in Heuin. Giue vs this day our daylie
breid. And forgiue vs our trespassis, as
we forgiue thame that trespas aganis vs.
And leid vs not into temptatioun. Bot
delyuer vs from euil. For thyne is the
Kingdome, the power, and the gloir for
euer and euer. So be it.

C. ij.

Qu. How many petitionis are contenit in this prayer?

A. Ser, quhair of the first thre belangis onlie to the glorie of God. the vther thre belongis properlie to our commoditie, and is concerning thingis profitabill and necessar for vs.

Q. Vnto quhome is this prayer directit?

A. Vnto God, quhome we call our Father quhilk is in heuin.

Qu. Quhairfor callis thou him Father.

A. It is Goddis will to be callit be the sweetest Name in earth to assure vs of his fauour.

Q. Quhy sapis thou our Father in common, and not my Father in speciall?

A. Becaus the prayeris of the faithfull are commonlie maid in the name of the haill bodie of the kirk.

Q. Quhy callis thou him our Father in heuin?

A. To mak one distinction betwix him & earthlie Fatheris, and to signifie his glorie, maiestie, and power.

Qu.

Qu. What is the first petition?

A. Hallow it be thy Name.

Qu. What is to be understand be the Name of God?

A. The name of God is that quhairby he is knawin, for namis seruis to discerne & knaw ane thing fra ane vther.

Qu. Schaw me thai thingis quhairby he is knawin.

A. He is knawin be the greit namis & titleis geuin vnto him, be his word be his sacramentis & be his workis of al sortis.

Q. How ar thir names of God sanctifis and hallowit?

A. Quhen as we think and we speik reuerentlie of thame.

Qu. What then is the sence of this petition?

A. I desyre pat we all may think & speik reuerentlie of God and all thai thingis, quhairby he is knawin and his glorie aduancit.

Qu. What is the secund petition?

A. Thy kingdome cum.

C. iij.

Qu. Quhat is the mening of that request?

A. I desyre that God map reigne maiir & maiir in his kirk, and in pe hartis of all faithfull: And also in suppressing of Sathan, and all his enemies.

Qu. Say on the thrid petition?

A. Thy will be done in erth as it is in heuin,

Q. Quhat desyris thow in that petition?

A. I pray that God wald change and fashon our will, quhilk naturallie is euill, to his gude will, and that we will and desyre na thing that his godlie will mislpkis.

Qu. Ar all thingis concerning Goddis glorie contenit in thir petitions?

A. Zis certanelp.

Qu. Quhy desyris thow thir thre petitions befor ony vthairis.

A. Becaus Goddis glorie aboue all thingis suld be maist deir vnto vs.

Q. So fordwart, quhat is pe fourt petition?

A. Gif vs this day our daylie breid.

Q. Quhat vnderstandis thou be crauing at Goddis handis thy daylie breid?

A. I pray for all thingis quhilkis ar necessar to me in this present lyfe, as fude, rayment, housis, Magistratis, & helpe.

Qu. Quhy eikis thow this day & daplie?

A. We suld be content with that quhilk God geuis presentlie, & daplie seek thir thingis at his mercifull handis.

Qu. Rehers the spst petition.

A. Forgiue vs our sinnis, as we forgiue thame that sinnis against vs.

Qu. Is it necessar that we all pray for forgiveness of sinnis.

A. Yis, becaus all ar sinnaris.

Qu. Quhy ar thir wordis addit, as we forgiue thame that sinnis against vs?

A. To put vs in mynd to forgiue ane another, gif we wald haif god forgiuand vs.

Qu. Will not God forgiue vs, except we forgiue? **A.** Na surelie.

Qu. Quhat is the sext and last petition?

A. Leid vs not into temptatioun, bot deliuer vs from euill.

Qu. Quhat temptatioun menis thow of, & quhat dois thou vnderstand heir by?

C. iiii.

A. I vnderstand the craft of the deuill, the
snairis of the world, and the wickit in-
termentis of our awin fiesche.

Qu. Quhat menis thou then quhen thou
prayis pat God leid the net in this cen-
tation?

A. I pray that God gif me not ouer to the
craft of the Deuill, to the snairis of the
warld, or to my awin lustis and wickie
concupiscencis, bot that he will enarme
me against thir enemyis and in his mer-
cyis mak me to ouircom thame.

Qu. Quhat is the conclusioun of the hail
prayer?

A. For thyne is the kingdome, the power
and glorie for euer.

Qu. Quhairfor is this conclusion put in
the end?

A. First to lat vs vnderstand, he is baith
abill & will alswa grant the thingis we
desyre, seing he hes ane kingdome aboue
al kingdomes and power aboue all pou-
weris, & ane glorie that is infinit. And
next this seruis for ane solemne thankis-
geuing

giuing to him , befoir quhome we haif
powrit out our praper.

¶ The fourt part of the Catechisme.

Qu. Now let vs cum to the fourt part o?
Goddis trew honour?

A. Hat stādis in prapling & thāking him.

Qu. How aucht we to prais him?

An. We aucht to prais him in our hart,
with our mouth, in our lyfe & conuersa-
tion & in that lauchfull calling, quhair
unto he callis vs.

Q. For quhat thingis suld we prais him?

A. For all his benefyris spirituall & tem-
porall. Q. Quhat in cais he straik vs
with pouertie, seiknes, tentations of the
mynd, deith and vthair crocis.

A. Zit we aucht to prais him.

Q. How sa: seing pat pir ar not benefyris
bot rather cursis and maledictionis?

A. The Lord makis thir thigis to be blis-
singis & benefyris to his awin seruādis.

Qu. Now we haif spokin of the four par-
tis of the richt seruice of God, quhair of
Faith is the ground. Now I speir how

C. v.

is this Faith nurischit in our hartis, &
we teichit Goddis trew seruice.

A. Be the word of God and his Sacra-
mentis. Q. Quhat is ane Sacrament?

A. It is ane halie takin institute be God,
& left to the comfort of the kirk, quhairin
the Lord be sum outward and externall
signes representis vnto vs speciall thin-
gis, and seillis vp the same in our hartis.

Qu. Of how mony partis consistis ane
Sacrament?

A. Of twa, to wit, of ane outward and vi-
sibill signe, and the inuisibill grace.

Q. Ar all thai quha ressaue ye outward
signes, participant allwa of the inuisi-
bill grace.

A. Na, bot the faichfull onlie as thai res-
saif the outward signe, sa ye Lord besto-
wis vpon thame the grace, As concer-
ning the wickit and vnfaichfull, albeit
thai ressaif the signes, thai ar not parti-
cipant of the grace.

Qu. How mony Sacramentis hes Christ
left to be vlit in his kirk.

A. Onlie

A. Onlie twa, to wit, baptisme, and the
halie supper. Q. What is baptisme?

A. Ane certane entrie as it war, quhairby
we ar cossauit in the kirk and houshold
of God. Qu. What is the outward
signe in Baptisme?

A. Water, quhairwith the persone is bap-
tizit or sprinkillit.

Q. What is the grace signifit thairby?

An. First that our sinnis ar purgit and
clengit: nixt that we begin to be new
born againe, quhilk new birth of ouris
standis in deing to syn, & rpsing to rich-
teousnes. Qu. How dois the out-
ward signes resembill this?

A. Water clengis and so resembillis the
purging & clenging of our sinnis. 2. The
dipping in the water or sprinkilling
with the water representis our mortifi-
cation or deing to syn. 3. Our taking or
rpsing out of the water, signifis our rps-
ing to newnes of lyfe.

Qu. Quhilk is the vther Sacrament?

A. The halie Supper of the Lord.

Qu.

Q. What is the definition of this ha-
lie Supper?

A. It is ane halie Action, institut be
Christ, quhairinto ar twa Elementis,
braid and wyne representit vnto vs, in
the memorie of the deith of Christ. And
our coniunction with him, and incorpo-
ration in him is seillit vp spirituallie be
Faith. And mairouer, our coniunction
one with ane vther heirbp is exprest.
And last solemne thankis ar geuin to pe
Lord for thir his benefitis.

Q. What then ar the outward signes in
this Sacrament?

A. That braid and that wyne.

Q. Quhairfor ar thair twa signis in the
Supper, and ane onlie in baptisme?

A. The Water it allane in baptisme suffi-
cis to represent remission of sinnis & our
regeneration: and thairfor Water onlie
is the element in that Sacrament. Bot
braid onlie or wyne onlie sufficis not to
represent the spirituall graces signific
in this Sacrament, bot baith sufficis,
and

and thairfor thair ar twa signes.

Q. Quhair then is signifit be thir twa signes?

A. That Christ is as it war the haill meit and drink, that is the haill and sufficient fude of our saullis, nurisching thame to lpe everlasting.

Qu. Quhair is signifit be the breid?

A. The bodie of Christ.

Qu. Quhair is signifit be the wyne.

A. The blude of Christ.

Qu. Quhair is signifit be the breid and the wyne. A. Haill Christ.

Qu. Is Christis bodie in the breid, or his blude in the wyne?

A. Na, Bot Christis bodie is in hevin, quhair we aucht to lift up our hartis, that we may apprehend him.

Qu. Quhairfor then is the breid callit his body, and the wyne his blude.

A. Becauss the breid is the Sacrament of his body, and the wyne the Sacramēt of his blude.

Qu. Quhair is signifit be the breking of the breid?

A. The

An. The passion of Christ, that he was
brokin for our sinnis.

Qu. What is signifit be the powring
out of the wyne?

An. The shedding of his blude vpon the
croce.

Qu. What menit the distributioun?

A. That Christ with all his Spirituall
gracis is distributit amangis vs.

Qu. What menis the receauing with the
hand of the breid and wyne.

A. That we ressaie be Faith the body and
blude of Christ.

Qu. What is signifit be the eiting of ye
breid, and drinking of the wyne.

A. That Christis body and blude is our
meit and drink that is the perfyt nuris
ment of the saull.

Qu. Is thair na mair signifit thairby?

A. Heirby is farder signifit that Christ
becummis ane with vs, & we ar conioyn
nit with him with ane straiter conuinc
tion then meit and drink with our bo
delie substance.

Qu. Is

Qu. Is it lesun to ony mortall man to
change ony thing in this institution?

A. Na surelie.

Qu. Then quhat thinkis thou of thame
quha subtractis the vse of the cown for
the common pepill?

A. That bryek the ordinance of the Lord.

Q. Quhat is our dewtie yat we may cum
richtlie to the supper of the Lord.

A. We aucht to try and examyn our selfis.

Q. Quhair of aucht we to try & examyne
our self?

A. Of our Faith and repentance.

Qu. Quhat thinkis thou of thame quha
cumis to the tabill without Farty and
repentance. A. That eit and drink
thair awin damnation, not regarding
the bodie of the Lord.

Q. Quhat is the end of thame that seruis
God, as hes bene spokin befor.

A. Everlesting and eternall lyfe.

Qu. Then all attenis not to this glorie?

An. Onlie thai quha seruis the Lord, as
participant of that lyfe eternall.

Qu.

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Qu. What is the end of Infidelis, and
as will not serue God?

A. Thair end is euerlasting deitg and co
demnacioun.

Qu. Then the stait of the Godlie is onl
happie in this eirth, and the stait of th
wicket maist miserabill.

An. Zis trewlie: And thairfoir w
quhome God hes mercifullie callit
Christ ar happie heir, and our full hap
pines sall appeir, quhen all teiris sall
wepit away from our eyis, and we sa
reigne in glorie: Ouhairunto the
Lord our God, throuch Je
sus Christ mot bring
vs all. Amen.



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